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*The Martyrdom of King Charles
the First.*

IN A
SERMON

Preach'd the 30 of *January*
17¹⁶₁₇.
At St. Giles's Church in the Fields.

And Publish'd to Stop the Mouth of Calum-
ny and Slander.

By THO. KNAGGS, M. A.
*Lecturer of that Parish, and Chaplain to the
Rt Honble George Lord Bergevenny.*

L O N D O N:
Printed by I. Dawks, for John Penn, at the Dove
and Bible, the Corner of Poppins Court, in Fleet-
street, near Fleet-bridge. MDCCXVII.

The Abolition of King Charles
the First

IN A
SERMON

Preached the 30 of January
At St Giles's Church in London



By T. M. A.
Rector of St Giles's Church in London

LONDON:
Printed by J. Sturges, for John Baskett, at the Door
and Hall of the Common of the City of London, in the
Street near the Church of St. Dunstons, in the Year
1688.

The Martyrdom of King Charles I.

IN A

SERMON

Preach'd January 30. 1744.

At the Parish-Church of

St. Giles's in the Fields.

2 SAM. Cap. 18. Ver. 3.

Thou art worth ten thousand of us.

WHEN Abner that great General was carried to his Grave, King David attended the Corps, and said to his Servants, * Know ye not that there is a Prince and a great Man fallen this Day in Israel? I may

A 2

say

2 Sam. 3. 32.

• ver. 32.

say the same to you. *Know ye not that a Prince and a great Man fell as this Day in England? And as the one fell before wicked Men, so did the other, and as all the People of * Israel wept over Abner, so Thousands in this Kingdom mourn'd and lamented over the Martyr of this Day.*

Behold your King! Pious, Vertuous, and truly Religious Charles the First. Behold this great Man in the Name of the People affronted with Tumults, defam'd with Libels, reproach'd by the Rabble, pursu'd by a pretended Court of Justice, Bought and Sold, then imprison'd, brought to a Tryal, formally Sentenc'd, and at last Barbarously and Solemnly Murder'd. Thus fell this great and good Man, great in his Extraction, great in his Birth, great in his Life, but greatest of all in his Death.

Behold the *Martyr* of this Day in his Sufferings, in his solitary and close Confinement, either in his Life or Death, and you'll find in him nothing but *Prodigies*. See him as this Day going to the Scaffold, in Imitation of his Saviour, as a Lamb to the Slaughter. See him cheerfully looking upon the Axe, which contrary to the Laws of God, and this Land, took off the Royal Head. See his Behaviour at the Place of Execution, there importuning his Saviour with his own Words, to forgive his Murderers.

Murderers, praying that Repentance might be their only punishment, and dying in perfect Charity with those who both liv'd, and dy'd without any for him:

Take his own Words, † *They us'd me* ΕΙΧΩΝ ΒΑΡΥ
with greater Rigour and Barbarity than Cap. 24.
Christians ever use the greatest Malefa-
ctors. And having made him their Pri-
 soner and deprived him of all Marks of
 Royalty, they were afraid at last he shou'd
 save his Soul, for they would not suffer
 his Chaplains to attend him. And ha-
 ving taken away his Life by wicked
 Hands, at his own Door, their Preachers
 and other leading Men of the *Indepen-*
dent Party recommended that execrable
 Fact in Print, and in their Pulpits, and
 when done, justified it as a lawful Acti-
 on.

Good God! What a Difference was
 there between the Rebellious Subjects
 of King Charles the First, and the Loy-
 al Ones of King David. The First, af-
 ter a most solemn manner Kill'd and
 Murder'd their King, and involv'd their
 Hands in his Blood before his Royal
 Palace, and under his own Window;
 the other were so tender of their King's
 Life, that they were not willing he shou'd
 expose his Person in Battle, and that
 out of Love and Duty they wou'd go
 to fight without him, saying, * *Thou* 2 Sam. 21. 17.
shalt go no more out with us to battel,
that

that thou quench not the light of Israel. Intimating that a King is to a Kingdom, as the Soul to the Body, the Principle of Life, the Spring and Fountain of Motion and all Power.

That there was more in a King than in another Man plainly appears, from that extraordinary Blessing God promised unto *Abraham*, in letting him know he shou'd not only be exceeding fruitful, * *Gen. 17. 6.* but he wou'd add this Blessing also, * *Kings shou'd come out of him*, which may serve as an Example to teach us, that to be a Father of *Kings* is more than to be a Father of ordinary Men.

And it was no Compliment that the People pass'd upon *David*, but a very sober and weighty Truth when they told him, *Thou art worth ten thousand of us.*

As the Church upon the Death of good King *Josiah*, made an Order that his Death shou'd be annually commemorated, bewail'd and lamented by the *Jews*: So an Anniversary Mourning is observ'd by Act of Parliament as this Day, for us to commemorate the Martyrdom of King *Charles* the First. And tho' we cannot restore his Life, we will solemnly eternize his Memory, and with pious Tears annually take Care to wash away his Royal Blood that it may not defile this Land.

The Design of this Day's Humiliation, is to implore the Mercy of God by
Fast.

Fasting and Prayer, that this Nation may be freed from the Vengeance of that *Royal Blood*, which He permitted as this Day, for the great and long Provocation of National Sins against Him, to be spilt by the Hands of cruel Men, *Sons of Belial*, and that it may not at any time hereafter be visited upon us, or our Posterity.

In handling the Text, I design to shew and urge the Practice of valuing the Lives of Kings, and praying for their long and happy Reign over us.

I. From such Arguments and Considerations as have a general Relation to all Times and Conditions.

II. From such as bear a more peculiar respect to our present Circumstances.

1. Then in general, it is highly reasonable we Pray for Kings, and set a Value upon their Lives, because they share in the punishment of our Sins, and consequently in all Reason and Equity ought likewise to share in the benefit of our Prayers.

God doth not only visit the Sins of wicked Princes upon their Subjects, but very often those punishments which are due to the Sins and Transgressions of the People fall heavy upon the Prince himself.

Thus

Thus *Moses* call'd by God himself to deliver the Stubborn and Rebellious *Israelites* from that Bondage they suffer'd under *Pharaoh King of Egypt*, did himself partake in a very high Degree of all those afflicting Providences and severe Dispensations which God exercis'd that incorrigible people withall. Their long wandrings in the Wilderness, their tedious Journeys, and all those many Difficulties and hardships they met with, tho' inflicted upon their Account, and for their Sins, yet he as their Guide and Conductor did unavoidably suffer with them, and so shar'd in the Common Calamity. And accordingly the *Psalmist* tells us, that * *God punish'd even Moses for their sakes.*

Psal. 106. 32.

King Josiah was the best of Princes, the best of the Kings of *Judah*, a Religious King, exemplary for Princely Piety, destroy'd Idolatry, restor'd the true worship of God, * *like unto him there was no King before him, that turn'd to the Lord with all his heart, with all his Soul, and with all his might, according to all the Laws of Moses, neither after him arose there any like him,* yet the Sins of the People drew upon him a violent Death, and push'd him into the fatal Pits of his Adversaries.

2 King 23. 25.

The Graces of the Martyr of this Day answer'd those of *Josiah*, and ran paral-

lel

lel with them, and as * *all Judah and* ^{2 Chron. 35.}
Jerusalem mourn'd for Josiah, so we this ²⁴
 Day lament for Good King Charles the
 First, whose Life was worth ten thou-
 sand of theirs who took it away.

* *The breath of our Nostrils, the A-* ^{Lament. 4. 20.}
nointed of the Lord was taken in their
Pits, which words of the Prophet con-
tain a great Lamentation, a Universal
Sorrow, even to its utmost bounds and
*confines, * as the mourning of Hadra-* ^{Zech. 12. 11,}
drimmon in the valley of Megiddon, for ^{12, 13.}
Josiah, where every Family mourn'd a-
part, the Princes of the Blood apart,
the Priest apart, the People apart, every
Family apart, and their Wives apart.
Jeremiah himself was the Chief Mourn-
er, and as some say, immediately after
the Death of Josiah compos'd the Book
of the Lamentations, containing Funeral
Elegies, and gave them to the singing
Men and singing Women to Chant forth
in the Quire with him, and all Judah
and Jerusalem join'd in the sad and do-
lorous Chorus, all passionately bewailing
the loss of their good King.

And indeed there was great Reason
 for a general Sorrow and high Mourning,
 and why *Judah and Jerusalem* shou'd
 cloath themselves with the *Blacks* of ex-
 cessive Lamentation, and why the Wings
 of grief shou'd hover over all their Eye-
 lids, and Tears gush out of all their Eyes,
 because for their *Sins the Crown was*

B

fallen

Lam. 5. 16. *fallen from their Kings head. * The Crown is fallen from our head, we unto us that we have sinned.*

Kingdoms and Common wealths, as such, and in that Capacity, cannot be rewarded or punish'd in another World, but in this Life 'tis otherwise. Sometimes the *Princes* faults bring judgments upon the People, but ordinarily the Peoples Sins occasion those National miseries and calamities, in which Pious and Religious Kings, as Principal Members in the Body *Politick*, are necessarily involv'd.

And we have just cause to believe, that when God suffer'd the *Royal Martyr* of this Day to fall a Sacrifice to the Rage and Fury of Unreasonable Men, and permitted those restless and unquiet Spirits, to imbrue their hands in the Innocent Blood of their Sovereign, it was a punishment for the People's Sins.

Hos. 13. 11.

And as once God in his * *Anger* gave *Israel* a King, so in his Anger with this Nation, and because our Sins and provocations had made us unworthy of so great a blessing, he took away from us his own *Anointed*, the *Breath of our Nostrils*, the best of *Princes*, by suffering the designs and Attempts of *Treason* and *Rebellion* to prevail against his Sacred Person.

Prov. 28. 2.

Solomon tells us, that * *for the transgression of a Land, many are the Princes thereof.*

thereof. In which place tho' some understand the word *Many* collectively, that is *many* at the same time, and so resolve the *Original* of that mightily admired way of Government, which we call a Common wealth, into the Sins of the People; yet the general Current of Interpreters runs another way, and explains the Words agreeably, that what I have hitherto discours'd, namely, that *for the transgression of a Land*, for the Sins of the Subjects, God suffers their Princes to be cut off by violent and untimely Deaths, and so punisheth the People by those Distractions, Confusions, and Tumults which the Change of Governours ordinarily produceth, tho' at the same time the Princes themselves, however Pious and Religious, are cut off, and so punish'd for the Peoples faults.

We are certainly mistaken in our Accounts, take wrong Measures of things and others than we ought to do, when we impute all National Calamities and Publick Grievances to the Faults and Vices, the Atheism, Profaneness, and Irreligion of our Governours. And that this is the common Custom and ordinary Practice of most Men, a very little converse with the world wou'd make but too evident.

Doth any Business of Publick Concern miscarry, tho' perhaps from such Circumstances as the most wise and prudent Person in the World cou'd neither foresee

nor prevent, then presently the Neglect and Carelessness of our *Governours* shall be tax'd, tho' they are the greatest Sufferers themselves, and the Mischief falls much more heavy upon them than it doth upon any others? Doth the Nation groan under the Hand of God? Do we lie under any grievous Judgment, as Plague, Fire, Famine or Sword? Then instead of
 * Lam. 3. 40. following the *Prophet's* Advice, of **searching and trying every Man his own ways,*
 * Matth. 7. 3. instead of removing the *Beam which is in our own Eye*, we are wholly taken up in magnifying the *Mote*, the small Sins, and lesser Infirmities of our Rulers and *Governours*. And tho' the Fault lies wholly, or chiefly at our own Door, and we cannot but know our selves guilty of the most horrible Sins and crying Abominations, yet only those who are in *Authority* shall be charg'd as the Cause and Occasion of all the Miseries and Punishments we undergo. Their Vices shall be ript up and represented to the World in the most dismal Colours, with all the enhauncing and aggravating Circumstances that can be, and every malicious Report, and flying Story shall be advanc'd and pass current for a known Truth, tho' perhaps 'tis built upon no stronger Proof than the grave Nod or the sour and melancholy Look of him that told it.

For this is the way of the World, in discoursing the Actions of those above us,

us, instead of making those charitable allowances and favourable interpretations for them which we ought to do. Instead of considering the Places they are in, and their ways of living, and conversing in the World, that they are expos'd to more numerous Temptations, greater allurements, and stronger Assaults than other Men are. Instead of this, we swell a *Mole Hill* into a *Mountain*, an Indifferent Action into an intollerable Error, and a Small Infirmary into a Mortal Sin, measure their worth, and examine their Actions by the most exact and rigorous proportions that can be, and never observe the Spots of their Lives but through the *Magnifying Glass* of a *Censorious fancy*.

In those distracted times when the *Martyr* of this Day was most unjustly and barbarously put to Death by his own Subjects, If the Corn was blasted, Cattel dy'd, or trading fail'd, the Common People was presently made to believe that they were the Sins of the *King*, the *Bishops*, and *Evil Counsellors*, which occasion'd all those Evils and Mischiefs that came upon them.

In the beginning of the *Civil War*, no question but there were many Honest well meaning Men who design'd no hurt either to *King* or *Church*, but unhappily falling into the Company of Seditious Persons, they themselves were unwarily drawn into partnership with them, and in the End engag'd in all the Concerns of the Faction,
The

The Method that was taken to draw those unwary People to a *Change* was, the King was aspers'd with false and unjust Calumnies, needless Jealousies were infus'd into their heads, and plausible complaints and grievances were made and pretended by such who wish'd a Change in *Church* and *State*.

These were the Snares that were laid, and the Pits that were dig'd for the *Martyr* of this Day, and who was unjustly taken in them.

In those Days of Rebellion the *Church* was given out to be in Danger, that the *King* was an Oppressor of Good Men, unmerciful, and inclining to Tyranny. And the better to render him ridiculous before the People, to bring him under open Contempt, to expose him to Scorn, and to debase his Government, false Stories and Calumnies were infus'd into the heads of his Subjects, to amuse and astonish them. And to carry on their Design, they proclaim'd in every Street, made hideous Exclamations, popular Declarations, and plausible harangues it was high time for God and Good Men, such as they took themselves to be, to set about a thorough Reformation, that so Religion might flourish, and the *Church* become Glorious.

Religion then, with those Seditious Persons, as the *Church* now, with our insatuated Incendiaries to cheat the People, prefac'd every Speech, Solemn Oaths were broken for

for the Conservation of the Faith, and the Kings Right was invaded, the better to Support the Crown, and add a greater Lustre to it.

I shou'd be very glad to be mistaken in this particular, and that this Vice of Calumniating, Reproaching, Blackning, and mishaping our *Governours*, and aggravating their faults, * *despising Dominions*, and *speaking evil of Dignities*, were less common now than I pretend it is. But I am

Jude. v. 8.

afraid I may with too much Reason, appeal to a great many Mens Consciences, whether upon such Days as this, which the Pious Wisdom of our Governours sets apart for humbling ourselves before Almighty God for National Sins, they are not generally so very much taken up in lamenting the Sins of their *Rulers*, that they have little or no time to consider their own.

I am sure it wou'd become us better, and we might with infinitely more Reason expect a Blessing, if we wou'd consider * *every man the plague of his own heart*, if we wou'd more particularly reflect upon such Sins as we our selves are more particularly guilty of; if we wou'd begin our Reformation at Home, and from minding only the Faults and Vices of such as are above us, divert our Thoughts into our own Breasts, and consider and amend those which are our own.

1 King 8. 38.

But to return from this Digression (at least if a Seasonable Reproof of so common and

and dangerous a Vice as this is can be thought such) *If Kings and such as are in Authority*, do often share in those Punishments which are inflicted for our Sins, then certainly it is highly reasonable that they shou'd likewise Share in the Benefit of our Prayers.

1 Tim. 2. 1. 2. We are bound by all the rules of Justice and Equity, to make them all the Amends we can, and consequently, according to the Apostles *Exhortation*, to put up *our *Prayers, Supplications and Intercessions for them*, which is the first Consideration to urge the practice of valuing the Lives of Kings, and praying for their long and happy Reign over us.

2. Another Consideration may be this, that our own Welfare and Happiness depends upon theirs, and consequently in setting a Value upon them, and Praying for them, we do in effect set an esteem on our selves, and pray for our selves, * *We have ten parts in the King* said the Ten Tribes; Whole Kingdoms share and partake in the Happiness and Prosperity of their Princes, as they likewise do in their Misfortunes and Miseries; and therefore what St. Paul spokē concerning the *Natural Body* may here with equal Reason be apply'd to the *Body Politick*, to publick Societies and Communities of Men, * *If one Member*, especially if our principal *Member suffers*, all the *Members suffer with it*, and if one *Member be honour'd*, all the *Members rejoice with it*. There

There is so near a Relation, so close a Union and Connexion between a Prince and his People, that it is utterly impossible the *People* shou'd be happy, except the *Prince* be so too, and therefore in serving him we serve our selves. and when we pray for him, the Benefit of our Prayers doth not only terminate upon his own Person only, but returns back with Advantage into our own Bosoms, and by how much the more we advance his Interest and Happiness, by so much the more we do by plain Consequence farther and promote our own, and therefore if we acted only from Principles of Self-Interest, from the Love of our selves, and our own Ease and Happiness we shou'd yet be perswaded to *Pray for Kings, and all that are in Authority*, seeing our own Protection and Security, the quiet Enjoyment of our *Lives*, our *Estates*, our *Liberties* and *Priviledges* depends entirely upon their Safety and Welfare. 'Tis by them that we * *lead quiet and peaceable* * 1 Tim: 2. 2. *Lives in all Godliness and Honesty*, which the famous Orator *Tertullus* doth in the Name of all the People very ingenuously acknowledge to *Felix* the Governour, * *Seeing that by thee we enjoy great Quietness, and that very worthy Deeds are done unto this Nation by thy Providence, we accept it always, and in all Places, most noble Felix, with all Thankfulness.* And accordingly our Saviour tells us,

C that

- Luke 22.25. that even the * *Kings of the Gentiles*, tho' they exercis'd Lordship over their Subjects, tho' they rul'd them by an high Hand and a domineering Power, yet all things consider'd, they were call'd * *Benefactors*, even by those over whom they exercised their Authority. And we learn from St. Paul, that our Governours are the * *Ministers of God to us for good*, and that they attend continually upon this very thing.

* Ro. 13.4,6.

The Original of Government was no Encroachment upon the Liberties of human Nature, it was no Politick Contrivance for the advancing of some few particular Persons, as namely those who were to be our *Governours*, and consequently to live in all the Pomp and Splendour, the State and Magnificence of *Regal Power*. It was designed for the universal Good and Benefit of every individual Subject, to preserve Men together in Peace and Unity, and that they might not injure and mischief one another by the continual Assaults of Violence and Injustice.

Governours are the very Foundations which support the Interest of the whole Community, and upon which the Welfare and Happiness of the People is grounded and bottom'd. And a very little Experience and Observation of the World might sufficiently convince us of the Truth of this, that the Peace and Happiness,

ness, the publick Interest, the flourishing State and Condition of any Nation or People depends entirely upon the Preservation, Safety, and Honour of those that govern according to Law.

I need not multiply Arguments to this purpose, 'tis but looking backward and reflecting upon our *Civil War*, and the deplorable Condition of this Nation during the intestine Broils in the Troubles of the *Martyr* of this Day, and the Exile and Banishment of his *Son*, when it was hard to determine who was the greatest Sufferer, the *Prince* in his Capacity, or the *Subjects* themselves in theirs. But certain, that in the mutual Sufferings and Calamities of *Prince* and *People*, both were extreemly miserable.

Nothing but Anarchy and Disorder, Violence and Oppression, dismal and hideous Confusions, and every evil Work. The Laws which shou'd have secur'd every Man's Right and Property, were themselves trampled upon, Justice violated for it's own Security, the People oppress'd for their Happiness, enthrall'd for their Liberty, and for their Freedom forc'd to maintain and support the most grievous Tyranny. And this, because the † *Breath* † Lam. 4.20. of our *Nostrils*, the *Anointed of the Lord*, as the *Prophet* told King *Zedekiah*, (who yet was none of the best Princes in the World) was taken in the Pits of wicked Men.

So much is the publick Safety and Happiness in the Safety and Happiness of our *Governours*, and accordingly the Security of their Honour, Persons and Interest hath always been the main Design and Business of all wise and prudent People, who have hereby best provided for, and consulted their own Happiness.

As to our Rulers and Governours, to the many Troubles and Difficulties they undergo upon our Accounts; to the Dangers and Hazards they are expos'd to for us; to their prudent Conduct and Management of Affairs, that we stand indebted, next under God, for all the Comforts and Conveniences we enjoy. Their Dignity indeed is great, but then their Burthens are so too, and therefore *Saul*, out of meer Prudence, refus'd at first to be anointed King over *Israel*, and hid Himself among the *Struff*, 1 Sam. 10. 22.

And more modern Histories tell us, how *Charles the Fifth* did voluntarily resign a very great and growing Empire to his Son. And certainly, if we understood the Weight and Burden of a Crown, the Troubles and Difficulties, the many anxious Thoughts and sollicitous Contrivances, which are the necessary Companions of Government, we shou'd see very little Reason to envy the Happiness of Princes.

And if *Great Britain* wou'd consult its own Interest, its Ease and Quiet; if we wou'd be protected from Faction and Domestick

mettick Broils, from Foreign Encroachments and Violence from Abroad; if we wou'd be Defended in our Persons, in our just Rights and Properties; if we wish for the Administration of Justice, the Preservation of Peace, the Encouragement of Vertue, the Correction and Punishment of Vice, the Advancement of Trade, and rendering the Sea safe to the Merchant, and the Land to the Husbandman: In a word, if we desire to * *Sit every Man under his own Vine*, and with Security from Danger, from Cares, and Fears, and Jealousies, to Eat the Fruit of our own Labours, the best Course we can take, and the wisest Method we can use in order to this, is to Pray for our undoubted *Lawful and Rightful* Prince King GEORGE, whose *Cares* secure your *Rights and Liberties*, and whose *Sword* guards your *Peace*; remember His *Enemies* are Yours; Yours as to your *Religion*, your *Country*, your *Laws and Priviledges*, and whatever else is Dear to you.

* Micah 4.4.

3^d Another Consideration to urge the Practice of this Duty may be this, that by this means, and only this, the Generality of us may return the Kindness of our *Governours*, and testify our Gratitude for the many Benefits and Advantages we receive from them. As they are plac'd in a higher Sphere than we our selves are, so our Charity cannot extend to them any other way than this; and herein likewise they resemble God, whose *Viceregerents* and

Repre-

* Psal. 116. 2. *Representatives* they are, that * *our Goods* are nothing unto them, they are not generally in a Capacity of being reliev'd by us, they are, as we say, out of our Reach; and therefore the only way of testifying our Love and Gratitude to them is by Praying for them; and how poor and low, how mean and despicable soever we may be, in respect of our outward Condition and Circumstances in the World, yet by our Prayers and Supplications we may Benefit even *Princes* themselves; and the greatest *Potentate* may be indebted to the meanest of his Subjects for the Safety of his Person, for the Security of his Government, and the good Success and Prosperity of his Affairs.

If therefore we have any Sense of what we owe to his *Present Majesty* and those in *Authority* under Him, we ought certainly to testify our Gratitude some way or other, and to make such Acknowledgments thereof as we are capable of doing; but no way better than this, of putting up our Prayers and Supplications for them; wherein we both do our selves the greatest Honour, and them likewise the greatest Advantage they are capable of receiving from us.

4. It is highly reasonable, because they, of all others, are expos'd to the greatest Dangers, and consequently have the most need of our Prayers; and this whether we consider them in their *Moral* or *Politick* Capacity.

I, If

1. If we consider them in their *Moral Capacity*, they are *Men of like Passions with our selves*, have the same Infirmities with other Men, and by their way of Living and Conversing in the World they have infinitely greater and more strong Temptations to Vice than others have. And then besides, want of a great many of those outward Restraints and Curbs which deter others from Sin, and keep them within the just Bounds and Limits of their Duty, consequently they have need of more *Auxiliaries* from Heaven, greater Supplies of Divine Grace to preserve them Innocent amidst so many Temptations, and therefore we ought also upon that Account so much the rather to Pray for them. But

2. If we consider them in their *Politick Capacities* as they are *Kings*, their Dangers are but too evident, their very Height and Greatness makes them obnoxious to the Violence and Fury of every impetuous Storm, they are expos'd to the Malice and Hatred, the Envy and Ill-Will of all those peevish and restless Spirits who shall happen to be disaffected with their Government, and so either by open Violence and secret Contrivances undermine their Happiness, and Endanger their Safety. And tho' they rule with the greatest Justice and Equity, with the greatest Mildness, Lenity and Moderation in the World, yet they can hardly secure themselves from the

the Attempts and Conspiracies of Ungodly and Ungracious Men.

* Numbers
16. 32.

* 2 Sam. 15. 6.

Moses tho' the meekest Man upon Earth was yet mutined against by cursed * *Corah* and his Accomplices, and ingrateful * *Absolon* cajoles the unwary Multitude, insinuates himself into the favour of the Rabble, and so steals away the People's Hearts and Affections from his Father *David*.

We must be all wilfully Blind, if we are not abundantly convinc'd of the great and eminent Danger which our own *Sovereign* hath been of late expos'd to, and I wish be not so still; from the *Secret* and *Hellish* Conspiracies of our *Popish* Adversaries; inso-much that whoever considers the Discoveries we have already had, how the Design was laid as well against his Sacred Person and Family, as our Religion and Government; by what subtle Ways and cunning Methods it was manag'd and carry'd on, and how near they have often been to the Striking of the Fatal Blow, and bringing their execrable Contrivances to Execution, must needs acknowledge the Hand of a particular Providence in our Deliverance, that it was the * *Lord's doing*, and is, and ought to be marvellous in our Eyes.

Psal. 118. 23.

And thus I am brought,

2. To the other thing I design'd to shew

shew in short, from the Consideration of our present Circumstances, the Reasonableness and Obligation of the same Duty.

Tho' God hath been hitherto graciously pleas'd to Countermine their Plots, to Defeat their Rebellions, particularly the late *Unnatural* one, to render their most secret Contrivances ineffectual, and to suffer some of them to be caught in the same Net which they had privily laid for others, yet considering the inveterate Malice and restlessness of our Enemies, that when they are baffled and disappointed in one way they usually try another, and their want of Success, only puts them upon farther Projects and new Contrivances. We have all the Reason in the World to believe that their hopes are still very great, and their Designs and Actings proportionable, and therefore as our present Circumstances, and the Deliverances which God hath already wrought, shou'd encourage our Hope and excite our Dependance upon him, so shou'd it likewise prompt us now more especially to have recourse to the Throne of Grace, and Earnestly lift up Holy hands to Heaven, that we double our Devotions, and cry mightily to God to be our *King's Defender and Keeper, to Bless his Royal Highness the Prince of Wales, the Princess, and their Issue, and all the Royal Family.*

D To

To conclude in few Words, The *Martyrdom of King Charles the First*, had been the greatest infamy and disgrace that ever came to the *Protestant Cause*, but that it plainly appears they were not all *Protestants* who were Agents herein. Many of those who dip'd their Fingers in the Blood of the *Martyr* of this Day, were such as were acted by *Jesuitical Counsels*, and proceeded upon the Principles and Instigations of *Papish Incendiaries*.

Multitudes of *Priests* and *Jesuits* under the *Vizors* of *Gifted Independent Brethren* Preach'd in *Conventicles*, and upon those *Papish Principles* of absolving Subjects from their *Allegiance*, which they maintain, poyson'd the Army, and inflam'd Rebellion.

Con. lat. 3. 4.
Con. Lug. 1.
Con. constant

The King's
Works.

Prynne brief
necessary vin-
dicat. p. 45.
And Foulis's
History of
pretended
Saints,

Let the *Papists* wash their Hands from the Blood of *King Charles the First*, if they can. The *King* himself in his Answer to the *Parliament*, declar'd that there were three *Papists* in the *Parliaments Army* for one that was in his. And when the *Royal Head* was cruelly taken off by the *Independent Faction*, we read more than *Forty Priests* and *Jesuits* were seen on Horseback flourishing their Swords near to the Scaffold at *White Hall*. And we may very well conclude, they were not without others of the same Religion. Their design was to make us Stink in the Nostrils of other Nations, as knowing that the killing of a King of *England* wou'd be a Dishonour to our Nation,

tion, a Blot upon our Religion, and a Step to advance Popery, and strengthen their pretences. King killing hath for many Ages been allow'd of by the Church of Rome. The *Henrys* and the *Fredericks*, the *Holy League of France*, and the *Guelphs and Gibellines in Italy* witness their Arming Subjects against their *Sovereigns*, and then Murdering of them.

Bellarmino their Great Cardinal, doth particularly mention the *King of England*, and vindicates the *Papists* of this *Island* in raising Rebellion against him and killing him, if the *Pope* disposeth of his Crown and Scepter. And therefore let not the *Papists* upbraid us with the *Mote* that is in our Eye, while there is a *Beam* in their own.

† Bellarm de Pontif. Rom.

The *Protestant* Religion gives no such pernicious Rules, and teacheth no such damnable Doctrines as destroying Kings, and that they may be lawfully Depos'd and Murdered by their Subjects. But what Country hath not heard the roaring of *Popish Bulls*, absolving Subjects from their Allegiance?

But God forbid I shou'd vindicate the Innocency, or excuse any Sect or Party of Men who had a Hand in the spilling the *Royal Blood* of the *Martyr* of this Day. I readily grant there were those who call'd themselves *Protestants*, who were deeply, *Unchristianly*, and *Inhumanly* concern'd in this Days Tragedy, but every

true Son of the Church of England vehemently abominates the Memory of such Miscreant Protestants, and most Solemnly detests and abhors all such impious Principles, and such damnable Doctrines as teach it lawful to Kill Kings and Depose them if they be Hereticks. And I Pray God give both Papists and Protestants, if any such be alive, who had a Hand in this Days cruel and bloody Murder, the Grace of Repentance. And O Gracious God, when thou makest Inquisition for Blood, lay not the Guilt of this Innocent Blood, lay it not to the Charge of the People of this Land, nor let it ever be requir'd of us, or our Posterity, and this we beg for the Sake of Jesus Christ our Lord. Amen.

FINIS.



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